

**Ephesians 1:4** even as He has chosen us [ constative aorist middle indicative of the main verb ἐκλέγω (*eklégō*): election; we were granted escrow blessing before we were elected ] for Himself in Him [ positional truth; every believer is “in union with Christ” ] before the beginning of the world [ these are entries into the divine decree in eternity past ] for the purpose that we keep on being set apart to God even unblemished and blameless before His presence. (EXT)

10. God knew of His anointed in eternity past and has provided for every believer “far more abundantly beyond all that we ask or think, according to the power that works within us” (Ephesians 3:20*b*).
11. In eternity past, the omniscience of God recognized those who would place their personal faith in Jesus Christ and for them He created an eternal escrow account for each Church Age believer.
12. The divine decree also recognized the salvation and spiritual growth, or lack of it, of every believer. However, he allowed the free will of man to determine his own spiritual advance.
13. This principle is made clear in the definition of the decree:  
**The decree of God is His eternal, holy (perfect integrity), wise (omniscience applied to the creation of the universe), and sovereign purpose, comprehending simultaneously (omniscience with regard to human history) all things that ever were or will be in their causes (free will decisions), conditions (status: divine good, human good, evil), successions (interpersonal relationships that lead to decisions), relations (primary, secondary, tertiary, etc.), and determining their certain futurity. [Principle: “Whatever will be, will be.”]**
14. This phrase is the English translation of a song title whose performance by Doris Day became a hit in in 1956. *Que Será Será* was introduced in the movie, *The Man Who Knew too Much*, directed by Alfred Hitchcock and starred Day and James Stewart.
15. The song won the Academy Award for Best Song at the 1957 Oscars<sup>®</sup> ceremony. It became a signature hit for Day and it appeared in the soundtracks of two subsequent movies in which she starred, *Please, Don't Eat the Daisies* in 1960 and *Glass Bottom Boat* in 1966.

16. Day retired from the movies following *Boat* and starred in her own self-titled television series for CBS, *The Doris Day Show*, which aired from 1968–1973. It had a run of 128 episodes over the course of five years after which she retired from television and show business in general.
17. *Que Será Será* was the title theme for each of these television episodes and her single recording of the song reached number 2 among Billboard's Top 100.
18. So, why am I emphasizing this song? Because it was a big hit with children and why Day so often performed it. Also, because the lyrics communicate the basic idea of the doctrine of the divine decree.
19. Here are the lyrics to the song, "**Que Será, Será**":

When I was just a little girl,  
I asked my mother, "What will I be?  
Will I be pretty?  
Will I be rich?"

Here's what she said to me:

When I was just a child in school,  
I asked my teacher, "What will I try?  
Should I paint pictures"  
Should I sing songs?"  
This was her wise reply:

When I grew up and fell in love,  
I asked my sweetheart, "What lies ahead?  
Will we have rainbows  
Day after day?"

Here's what my sweetheart said:

Now I have children of my own.  
They ask their mother, "What will I be?"  
Will I be handsome?  
Will I be rich?"  
I tell them tenderly:

"Que será, será,  
Whatever will be, will be;  
The future's not ours to see.  
Que será, será,  
What will be, will be."<sup>6</sup>

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<sup>6</sup> Songwriters: Jay Livingston and Ray Evans. Published by: © Warner/Chappell Music, Inc., Jay Livingston Music, Inc. All rights reserved.

20. The original lyrics present the basic idea contained in the doctrine of the divine decree. In light of our studies, I concocted a doctrinal rendition of the chorus replacing “*que, será, será*” with the Greek words, **ὁ θεῖος δόγμα** (*ho theíos dógma*): the divine decree:

*Ho theíos dógma,  
The decree knows what will be;  
The future's for God to see.  
Ho theíos dogma:  
His divine decree.*

21. And it is through the divine decree that God expressed His prevenient grace to the human race. This grace occurred before the universe was created, ex nihilo, and before mankind was formed “of dust from the ground” (Genesis 2:7).
22. Prevenient grace includes all that God provided for fallen mankind in order to save some. Grace does not imply any human commitment. The commitment is made by God, not by us.
23. There is a divine initiative of antecedent grace which is functional in eternity past and in time.

### **Grace Orientation as a Problem-Solving Device:**

1. Grace orientation emphasizes the divine side of post-salvation grace and functions in association with doctrinal orientation which emphasizes the believer's post-salvation grace.
2. God's grace initiates to which the believer responds in grace.
3. Antecedent grace occurred in eternity past which means man can contribute nothing to his salvation or his post-salvation life.
4. It is by grace we are saved and it by grace that we live the post-salvation life. Believers are able to orient to the grace of God by studying the Word of God.
5. Grace orientation places precedence on the Person and work of Jesus Christ during the Incarnation whose modus operandi was reliance on grace and doctrine. We learn this from:

John 1:14 The Word [ undiminished deity ] became [ aorist middle indicative of the verb γίνομαι (*gínomai*)<sup>7</sup> ] flesh [ true humanity ], and dwelt among us [ the Incarnation ], and we [ Peter, James, and John ] saw His glory [ on the Mount of Transfiguration, Matthew 17:2 ], glory of the only begotten [ μονογενής (*monogenēs*): uniquely-born; hypostatic union] from the Father, full of grace [ divine initiative ] and truth [ doctrine ].

v. 15 John [ the Baptist ] testified [ publically, John 1:19–36 ] about Him and cried out, saying, “This was He of whom I said, ‘He who comes after me has a higher rank than I, for He existed before me [ John 1:30 ].”

v. 16 For of His fullness [ infinite perfection in knowledge and action ] we have all received [ believers ], and grace [ His work on the cross producing salvation ] upon grace [ the grace plan of God post-salvation ].

v. 17 For the Law [ the ritual plan of God ] was given through Moses; grace [ the plan of God in eternity past ] and truth [ doctrine which reveals that plan in time ] were realized through Jesus Christ. (NASB)

6. The provision of Jesus Christ as the divine means of reconciliation of the lost through salvation was agreed to among the Trinity in eternity past. This was the divine initiative of antecedent grace.
7. The divine policy of grace becomes the intended policy of grace orientation in the souls of believers. Grace orientation permits the development of doctrinal orientation by which they work together.
8. The definition of the word “orient” reads, “to set right by adjusting to facts or principles.” “Orientation” is defined as, “the process of orienting; a usually lasting direction of thought, inclination, or interest.”<sup>8</sup>
9. Grace orientation emphasizes the divine side of post-salvation grace. Doctrinal orientation emphasizes the believer’s response to grace.

<sup>7</sup> The aorist tense is ingressive denoting entrance into a state or condition. The middle voice is deponent and therefore active in meaning. The indicative mood indicates a statement of fact. This confirms that at the virgin pregnancy true humanity was added to His eternal status of undiminished deity, resulting in the hypostatic union. At the virgin birth he “dwelt among us” during the Incarnation.

<sup>8</sup> Merriam-Webster’s Collegiate Dictionary, 11th ed., s.vv. “orient,” “orientation.”

10. The task of the new believer is to begin the process of inhibiting established behavior patterns in the categories of sin, human good, and evil.
11. Those with legalistic wheel-tracks must orient to grace by the inculcation of doctrinal principles that denounce and condemn these trends. Similarly, the same process is required for those who possess lascivious wheel-tracks.
12. These transformations occur through orientation to the divine initiative of post-salvation grace and one's response by inculcation, retention, and application under doctrinal orientation.
13. Doctrinal orientation is the believer's response to the provision of post-salvation grace which converts γνώσις understanding of a biblical idea to επίγνωσις retention of divine thought in the *kardía*.
14. Some verses communicate these ideas:

**2 Peter 3:18a** Grow in the grace and knowledge of our Lord and Savior Jesus Christ.

**Ephesians 3:1** For this reason, I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles—

**v. 2** if indeed you have heard of the dispensation of God's grace that was given to me for you.

**2 Thessalonians 2:16** Now may our Lord Jesus Christ himself and God our Father, who loved us and by grace gave us eternal comfort and good hope,

**v. 17** encourage your hearts [ καρδίας (*kardías*) ] and strengthen you in every good thing you do and say.  
(NET)

15. To emphasize the principle of antecedent grace, let's note some things in this passage. Verse 16 begins with Paul's plea to both Jesus Christ and God the Father. That plea is stated in verse 17: "encourage your hearts and strengthen you."
16. In between, there is a clause in verse 16 which confirms in eternity past that Christ and God "loved us and by grace gave us eternal comfort and good hope."

(End JAS1-16. See JAS1-17 for continuation of study on p. 161.)